The Etiquettes of the Muslim Woman In The Streets

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Foreword of ***as-Shaykh*** Yahya bin 'Alee al-Hajooree

(may Allaah preserve him)

بسم الله الرحمن الرحيم

This treatise 'The Etiquettes of the Muslim Woman in the Streets' by the noble brother 'Abdul-Fattah al-Ishaaqee is a beneficial treatise, *inshaa Allah*.

May Allah reward brother 'Abdul-Fattah with good.

Written by Yahya bin 'Alee al-Hajooree

Author's Introduction

بسم الله الرحمن الرحيم

إن الحمد لله، نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له. وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله. ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾[آل عمران:١٠٢] . ﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيباً ﴾[النساء:١] . ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلاً سَدِيداً * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً ﴾[الأحزاب:٧٠-٧١] . أما بعد: فإن خير الكلام كلام الله، وخير الهدي هدي محمد صلى الله عليه وآله وسلم، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار. أما بعد:

I thank Allah for his bounties, loftiness and provisions. And thereafter I thank my *Mashayikh* and foremost of them is *as-Shaykh al-Allaamah al-Faqeeh al-Muhaddith* Yahyaa bin Alee al-Hajooree (may Allah preserve him) and I thank all others who have aided me in this goodness.

This treatise entitled: 'The Etiquettes of the Muslim Woman In The Streets', is a few words of advice and admonition to the Muslim women. And therefore, I have mentioned in it some etiquette that I feel is very important for the woman to observe when in the streets. I have arranged the treatise in different chapters based upon what is correct. I have only mentioned what is necessary from the evidences to make it easier (for the readers). And the success is from Allah.

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Lowering the gaze

Allah the Most High stated:

((وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ))

"Tell the believing women to lower their gazes and to guard their private parts."[1]

The Permanent Committee for *Fatwa* (religious verdicts) of Saudi Arabia stated "It is binding on you to fear Allah and to lower the gaze. And to be away from the places of tribulations, like free mixing with strangers, being alone with strangers, going out of home flauntingly and exposing the body to men."[2]

Ibnul-'Arabee (may Allah have mercy on him) said "It is not permissible for men, likewise it is not permissible for women to look at men since her relation with him is exactly same as his relation with her, and her intention for him is like his intention for her."[3]

As-Shaykh Ahmad bin Yahyaa an-Najmee (may Allah have mercy on him) said "It is forbidden to look at other than the face and hands of (a woman) without a necessity by the consensus of the scholars. And upon the correct opinion it is also forbidden to look even to the face and hands along with the rest of the body."[4]

1 (Soorah an-Noor 31)
2 (Collected Fatawa of Lajnah ad-Daimah 17:24)
3 (Ahkamul Qur'an 24:17).
4 (Al-Fath-hu ar-Rabbanee 2:280)

The obligation of *Hijab* and *Jilbab*

Allah, the Most High stated:

((يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا))

"Oh Prophet, tell your wives, children and the women of the Believers to lower their *Jilbab*s over their bodies, and that is better for them to be distinguished and not to be harmed, indeed Allah is all forgiving and most merciful."[5]

Allah, the Most High also said:

((وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ))

"If you are asking them any objects then let it be from behind a *Hijaab* that is better for the purity of your hearts and theirs as well."[6]

Allah, the Most High also said:

((وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ))

"Let them spread their veil over their breasts"[7]

Al-Imam Ibn Katheer (may Allah have mercy on him) said in his *Tafseer* of the aforementioned verse: "This is Allah's command for the believing women and their

5 (Soorah al-Ahzab 59)
6 (Soorah al-Ahzab 53)
7 (Soorah an-Noor 31)

husbands. The believing servants to differ from the characteristics of the pagan women and the acts of polytheist women."[8]

The Fatwa Committee said: "And the proof for the point from the verse is that if the woman is commanded to spread the head cover over the breast then with greater preference she is commanded this indication to cover those parts within that like the face and neck." [9]

Shaykh Ibn Uthaymeen (may Allah have mercy on him) said: "That which is obligatory on the Muslim woman is to cover her face, hands and feet when she leaves her home with whatever covering which is available. However, it is better that she wear gloves, as it is from the custom of the (women) *Sahaabah* when leaving the home. And the proof for that is the *Hadeeth* in which Messenger *sallAllahu alaihi wasallam* said that 'The woman should not wear gloves while in Hajj, this indicates that it was from their habit to wear that."[10]

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8 (Tafsir ibnu Katheer)
9 (17:142)
10 (Fatawa 'Ulamaa Baladil-Haram 741)

The virtue of wearing black while going out

Aa'isha (may Allah be pleased with her) narrated that "The believing women, covered with their veiling sheets, used to attend the Fajr prayer with Allah's Messenger, and after finishing the prayer they would return to their home and nobody could recognize them because of the darkness. [11]

I say that the word '*Murooth*' in this *Hadeeth* means a black cloth. And the evidence for that is the hadith which says that he *sallAllahu alaihi wasallam* had a *Murth* (a piece of clothing) of black fur. [12]

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[11] (Bukharee 372, Muslim 645)
[12] (Muslim 1883)

The forbiddance of going out perfumed

Aboo Moosa *radyAllahu anhu* narrates from Prophet *sallAllahu alaihi wasallam:* "All eyes commit fornication and all women who go by the people while perfumed is so and so," meaning a fornicator. [13]

Mubarakfooree *rahimahullah* said: "She has tempted the men with the scent of her perfume and led them to look at her. And if they look, then she is sinful for causing them to fornicate with the eyes."[14]

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[13] (Aboo Dawud 8:478, Nasai 8:153, Ad Darimi 2:279, Ibnu Khuzaimah 3:91) The *Hadeeth* is *Saheeh*.

[14] (Thuhfathul Ahwadee 8:78)

The forbiddance of being alone with a non-Mahram

Uqbah bin Amir *radyAllahu anhu* narrates from the Messenger *sallAllahu alaihi wasallam* that he said, "Beware of entering upon the women." A man from the Ansaar said, "Allah's Messenger ! What about *al-Hamu* (the in-laws) of the wife (the brothers of her husband or his nephews etc.)?" The Prophet *sallAllahu alaihi wasallam* replied "The in-laws of the wife are death itself (meaning destruction)."[15]

Ibn Abbas *radyAllahu anhu* narrates from the Messenger *sallAllahu alaihi wasallam* that he said "No one of you should be alone with any woman except with a *Mahram* of her."[16]

Shaikh Ibn Uthaymeen *rahimahullah* said "The strange woman means that those who are not forbidden upon you like the daughters of uncles and aunts and the likes of them."

He *rahimahullah* also said:

"From the meaning of *Khalwah* (being alone with a non-mahram) is that which occurs with the driver, meaning a man with a driver along with his wife or daughter, it is not permissible to leave them with the driver with no *Mahram* with them. Because the *Khalwah* in car is more dangerous than that in the house. Because in the car they can fix any place to meet and go there to do the forbidden! So who is going to prevent them from that, therefore it is impermissible upon the person to allow his family such as his wife or sister or daughter to board with the driver alone even for a short distance, it is absolutely impermissible." [17]

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[15] (Narrated by Bukharee 1862, Muslim 1341)
[16] (Bukharee 5232, Muslim 2172)
[17] (Sharh Riyaadus Saliheen 4:384)

Some of the *Salaf* said "You should not be alone with a woman even for teaching her the Qur'an."[18]

The Permanent Committee for Fatwa in Saudi Arabia stated "The meaning of *Khalwah* is not restricted to being alone with a woman in an enclosed place. Rather even being alone with her in a place where they can secretly communicate with each other even though the people may be able to see them while they cannot hear what they are speaking regarding."[19]

And they also stated "The woman cannot be alone with a man who is not her *Mahram* in a market place or other than it."[20]

[18] (Tuhfatul Mujeeb 252)
[19] (Fatawa 17:57)
[20] (Fatawa 17:166)

The incumbency of modesty

Imran bin Hussain *radyAllahu 'anhu* narrates that the Messenger *sallAllahu alaihi wasallam* said "The modesty will not bring except good."[21]

Munaawee said "The modesty will not bring except good, because its beginning is the feeling of shame that arises from the fear of being insulted and it ends with abstinence from doing shameful things, and both of them are good."

[21] (Bukharee with Abool Adab 78, Muslim with Abool Iman 1)

The woman has no right for the middle of the path

Allah, the Most High said:

((وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ))

"You should not go out exposed like you went out in days of ignorance"[22]

Mujaahid *rahimahullah* stated: "The women used to walk in front of men in the days of Pre-Islamic Ignorance that is the meaning of "going out exposed"."[23]

Aboo Hurairah *radyAllahu anhu* narrates that the Messenger *sallAllahu alaihi wasallam* said "The women has no right over the middle of the path."[24]

Aboo Ussaid *radyAllahu anhu* narrates that the Messenger *sallAllahu alaihiwasallam* said while he was outside the *Masjid*, *(he saw)* the women free-mixing with the men in the path. He said "Move back, you don't have the right for the middle of the path. Move to the sides!" Then the women were sticking to the walls after that.

The Permanent Committee stated "Free mixing of men with women such that a *Fitnah* is possibly caused and is a means to corruption is forbidden."

[22] (Soorah al Ahzab 33)
[23] (Tafseer Ibn Katheer 6:246)
[24] (Ibnu Hibban 1969, Ibnu Adiyy 1:192, Silsilah as Saheeha 856)

The ruling of women greeting men with salaam

Narrated by Sahl bin Sad: "We used to look forward to Friday, there was a woman amongst us who had a farm and she used to sow Silq (a kind of vegetable) on the edges of streams in her farm. On Fridays, she used to pull out the Silq from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it. The roots of the Silq were a substitute for meat. After finishing the Jumua prayer we used to greet her and she would give us that food which we would eat with our hands, and because of that meal, we used to look forward to Friday. We never had a midday nap or meals except after offering the Jumua prayer." [25]

Aa'isha *radyAllahu anha* narrates that the Messenger *sallAllahu alaihi wasallam* said to her "Oh Aa'isha! This is Jibreel greeting you with *Salaam*." She said: "*wa alayhi as-salaam wa rahmatullaah*." "You see what we don't see", meaning the Messenger of Allah *sallAllahu alaihi wasallam* .[26]

The Permanent Committee for Fatwa stated: "No harm is in a woman greeting a man with *Salaam* wearing *Hijab* and with speech alone – without shaking hands and without any *Khalwah*."[27]

I say: This is what our *Shaikh* Yahyaa gave *Fatwa* for with an extra condition that there should not be any chances of *Fitnah*.

[25] (Bukharee 688)
[26] (Bukharee 6249)
[27] (Fataawa 17:105)

The ruling of a woman performing *Tashmit*[28] for a man who sneezes

Imam Muslim has reported from Aboo Burdah that he entered upon Aboo Moosa *radyAllahu anhu* while he was in the house of the daughter of Fadl Ibn Abbas *radyAllahu anhu*. When he sneezed there he did not respond to me (by saying): 'May Allah have mercy upon you', but when she sneezed he responded to her (by saying): 'May Allah have mercy upon you'. When he went home he narrated this to his mother and she asked Aboo Moosa when she met him saying that "My son sneezed in your presence and you did not invoke for him but when she -the daughter of Fadl- sneezed you invoked for her." He replied "Your son sneezed but did not praise Allah after that, so I did not invoke for him. As for the daughter of Fadl, she sneezed and praised Allah, so I invoke for her. Because I have heard the Messenger *sallAllahu alaihi wasallam* say "If anyone of you sneezes and praises Allah then invoke for him (by saying): 'May Allah have mercy upon you' and if he doesn't praise Allah, then don't invoke for him'."[29]

Imam Bukhari has also recorded the same narration with an extra portion that at last she -the mother of Aboo Burdah- said that "You are right" to Aboo Musa *radyAllahu anhu*.

[28] That is to say 'may Allaah be merciful to you' يَرْحَمُكَ اللهُ

[29] (Muslim 2992)

The forbiddance of imitating men

Ibn Abbas *radiAllahu anhu* narrates that the Messenger of Allah said "May Allah curse those men who imitate women and those women who imitate men."[30]

Ibn Battaal rahimahullah said "And from the things that are forbidden for the women to wear which are from the wear of the men, is shoes and the slippers that men use to wear and walk with in the gatherings of men, and wearing a Rida (a garment covering the upper part of the body) and a scarf that men usually wear etc."[31]

[30] (Bukharee 58885)
[31] (Sharh Sahih al Bukharee 9:140)

The forbiddance of secret counsels between two in presence of the third without his pleasure

Ibn Umar *radyAllahu anhu* narrates that the Messenger *sallAllahu alaihi wasallam* said "If there are three, then the two among them shouldn't speak in secret without the third."[32]

Imam Nawawi has stated that "the word '*Munajah*' means secret counsel."

Based on these A*hadeeth* it is forbidden for two to speak in secret in the presence of the third, even if the group comprises of more than three, until the odd one permits the others to do so. And the opinion of Ibn Umar, Imam Malik, our scholars and the majority of scholars is that it is forbidden unrestrictedly whether in travel or other than that. Some of the scholars have said that the impermissibility is when on a travel since traveling is expected therein to have fear. Some others have claimed that this Hadeeth has been abrogated, that the ruling was confined to the early period of *Islam*, so when Islam became wide spread and the people felt safe the prohibition was dropped, since the hypocrites used to hold secret meetings to depress the believers. And there is consensus that it is not haram for two to speak in secret in a group of four when the other two are left alone."[33]

[32] (Bukharee 6288, Muslim 5694)
[33] (Sharh Sahih Muslim 3:391)

Some mistakes that often happen from the women while being outdoors

1. Raising the voice.

Allah has said:

((فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ))

"You should not soften/raise your voice so that the diseased ones may aspire for you" [34]

2. Removing the Hijab before entering the home, because there is a possibility for a man to pass by. And whatever leads to a forbidden act, then it is a must to avoid it.

Shaikhul Islam Ibn Taimiyyah said "It is not permissible for a woman to expose her face while the men may possibly see her." [35]

3. Going out of the home in transparent garments that shows what is underneath it. The Permanent Committee says "It is not permitted for a woman to wear a garment that is very thin."[36]

4. Going out in night without a *Mahram*, our *Shaikh* Yahya al-Hajooree *hafidahullah* has brought this to notice.

5. Showing the inner garments by allowing it to fall down to the floor, whereas it attracts the attention of the men.

Allah said:

((...وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ))

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[34] (Soorah alAhzab:32)
[35] (al Aadab as Shar-iyya 1:212)
[36] (Fatawa 17:106)

"Let them spread their head covers over their breast and not reveal their beauty except for their spouses…"

I say: These inner garments are from their beauty so it is should be covered.

6. Wearing tight or decorated outer garments which attract the sight of men.

7. Going out of home without the permission of the husband.

The Permanent Committee has stated "If a woman wishes to go out of her home she should ask for the permission of her husband."[37]

8. Wearing a push-up bra.

The Permanent Committee stated "Push-up bras show the shape of the breast and makes the woman appear full breasted therefore it causes *Fitnah*. So the women should not appear in front of non-Mahram men with it."[38]

9. Wearing the chains that bear photos.

Sheikh Ibn Uthaymeen *rahimahullah* stated "It is *Haram* for the women to wear ornaments which bear photos over it."[39]

10. Wearing the outer garment on the shoulder.

The Permanent Committee has stated "It is not permissible for a woman to wear her outer garment on the shoulder while going out since it is an imitation of men."[40]

11. Wearing high heeled footwear.

Shaikh Ibn Baz *rahimahullah* said "The least of its conditions is *Karaaha*, being disliked, because it is a type of deception to the people. The woman appears as tall but actually she may be short! Also. it is dangerous for the woman since she may fall down because of it."[41]

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[37] (Fatawa 17:111)
[38] (Fatawa 17:107)
[39] (Fatawa al Balad al Haram 715)
[40] (Fatawa 17:107)
[41] (Fatawa Muhimmah 287)

12. The claim of some people that *Isbaal (dragging the garment below the ankle)* is *Haram* for woman too. Imam Nawawi says “The scholars have come to a consensus that *Isbaal* is permissible for women” [42]

[42] (Sharhu Muslim 13:288)